THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved" (ROMANS 11: 25, 26).

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THE PHILOSOPHICAL BASIS OF "MORMONISM."

AN ADDRESS DELIVERED BY INVITATION BEFORE THE WORLD'S CONGRESS OF RELIGIOUS PHILOSOPHIES, SAN FRANCISCO, CALIFORNIA, JULY 29TH, 1915, BY DR. JAMES E. TALMAGE.

(*Continued from page 581.*)

The life we are to experience hereafter will be, in righteous strictness, the result of the life we lead in this world; and as here men exhibit infinite gradations of faithful adherence to the truth, and servility to sin, so in the world beyond the grave, shall such gradations exist. Salvation grades into exaltation, and every soul shall find such place and condition as befit him. "Mormonism" affirms, on the basis of direct revelation from God, that graded degrees of glory are prepared for the souls of men, and that these comprise, in decreasing order, the Celestial, the Terrestrial, and the Telestial kingdoms of glory, within each of which are orders or grades innumerable. These several glories—Celestial, Terrestrial and Telestial—are comparable to the sun, the moon, and the stars in their beauty, worth, and splendor. Such a condition was revealed to an apostle of olden time: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead" (I. Cor. 15: 40-42). Thus is it provided in the economy of God, that to progression there is no end. As a necessary consequence, man may advance by effort and by obedience to higher and yet higher laws, as he may learn them through the eternities to come, until he attains the rank and status of Godship. "Mormonism" is so bold as to declare that such is the possible

destiny of the human soul. And why not? Is this possibility unreasonable? Would not the contrary be opposed to what we recognize as natural law? Man is of the lineage of the Gods. He is the spirit offspring of the Eternal One, and, by the inviolable law that living beings perpetuate after their kind, the children of God may become like unto their parents in kind, if not in degree. The human soul is a God in embryo; even as the crawling caterpillar or the corpse-like chrysalis embodies the potential possibilities of the glorified and matured imago. We assert that there was more than figurative simile, and instead thereof the assured possibility of actual attainment in the Master's words: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 48).

The fact of man's eternal progression in nowise indicates a state of eventual equality, on however exalted a plane; nor does it imply that the progressive soul must in the eternal eons overtake those once far ahead of him in achievement. Advancement is not a characteristic of inferior status alone; indeed, the increment of progress may be vastly greater in the higher spheres of activity. This conception leads to the inevitable deduction that God Himself, Eloheim, the very eternal Father, is a progressive Being, eternally advancing from one perfection to another, possessed as He is of that distinguishing attribute, which shall be the endowment of all who attain celestial exaltation—the power of eternal increase.

6. "Mormonism" incorporates as an essential part of its philosophy the scriptural account of the earthly birth, life, ministry, and death of Jesus Christ; and affirms the fulfilment of prophecy in all the events of the Savior's mortal existence and works. The time of His advent has been made a dividing line in the history of the ages; it was veritably the "meridian of time." Early in His ministry on earth He declared, and, throughout His subsequent years, repeatedly reaffirmed, that He had come in pursuance of foreordained plan and purpose—not to do His own will, but that of the Father who sent Him.

From the days of Moses down to the advent of Christ, the people of Israel, who constituted the only nation professing to know and worship the true and the living God—"Jehovah worshipers," as they were distinctively called—had lived under the law of carnal commandments comprised in the Mosaic code. To Israel the law and the prophets were the scriptures of life, however much the people may have departed therefrom through traditional alterations and misconstruction. Christ came not to destroy the law, for it was He who gave the law—amidst the awful glory of Sinai—but to fulfil and supersede the law by the gospel. Aside from the transcendent work of atonement, Jesus Christ taught the principles of the gospel, and laid down in plainness the laws and ordinances essential to the salvation of mankind. He made clear

the fact that the law of Moses had been given as a preparation "for the gospel He gave to Israel."

He chose men for the work of the ministry, in a special sense. He chose twelve, whom He ordained and called apostles. To them He committed power and authority, not alone to preach and teach, to heal the sick, rebuke and cast out demons, but to build up the Church as a divinely established institution. These men were assured that through the Holy Ghost, even after the Lord's ascension, they would be kept in communion and communication with Christ and the Father; and that upon the foundation of such close relationship, viz., direct revelation from God to man, would the Church of Jesus Christ be reared. That the apostles realized the fact of their authority, and that of the responsibility resting upon them by virtue of their ordination to the holy priesthood, is evidenced by their prompt action following the ascension, in filling the vacancy existing in the body as a consequence of Iscariot's apostasy and suicide.

When the Holy Ghost was given unto the Twelve, at the memorable Pentecost, the gifts, graces, and powers of the Holy Priesthood were manifested through those men as never had been before; and the proof of their wondrous investiture with actual power and inherent authority continued throughout their lives. The apostles carried the gospel of Jesus Christ to every known nation, establishing church communities or branches of the Church wherever possible. For each of these branches, the requisite officers were chosen and ordained, such as high priests, elders, bishops, priests, teachers, and deacons; while for more general supervision, evangelists and pastors were commissioned, with the powers of priesthood. So zealous and efficient were the apostles in their particular ministry, that the gospel of salvation was known to Jew and Gentile. Paul, writing approximately thirty years after the ascension, declared that then the gospel had been "preached to every creature under heaven" (Col. 1: 23), which assertion we may reasonably construe as meaning that the gospel message had been proclaimed so widely that all who desired might learn of it.

The purpose of establishing the several graded offices of authority in the Church, and of installing therein men duly ordained to the requisite order of priesthood, has been impressively stated as "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4: 12). So necessary were the several offices to the proper administration of the affairs of the Church, that they were aptly compared to the several organs of a perfect human body (see I. Cor. 12), all essential to a fulness of efficiency, and no one justified in saying to the other, "I have no need of thee."

The apostolic ministry continued in the Primitive Church for about sixty years after the death of Christ, or nearly to the end of

the first century of the Christian era. For some time thereafter the Church existed as a unified body, officered by men duly invested by ordination with authority in the Holy Priesthood; though, even during the life-time of some of the apostles, the leaven of apostasy and disintegration had been working. Indeed, hardly had the gospel seed been sown, when the enemy of all righteousness had started assiduously to sow tares in the field; and so closely intimate was the growth of the two, that any forcible attempt to extirpate the tares would have imperiled the wheat. The evidences of spiritual decline were observed with anguish by the apostles, who, however, recognized the fulfilment of earlier prophecy in the declension, and added their own inspired testimony to the effect that a great falling away was impending.

The apostasy progressed rapidly in consequence of a co-operation of disrupting forces without and within the Church.

The dreadful persecution to which the early Christians were subjected, particularly from the reign of Nero to that of Diocletian, both inclusive, drove great numbers of Christians to renounce their allegiance to Christianity, thus causing a wide-spread apostasy from the Church. But far more destructive was the contagion of evil that spread within the body, manifesting its effects mainly in the following developments:

1. The corrupting of the simple principles of the gospel of Christ by admixture with the so-called philosophical systems of the times.

2. Unauthorized additions to the rites of the Church, and the introduction of vital changes in essential ordinances.

3. Unauthorized changes in Church organization and government.

The result of the degeneracy so produced, was to bring about an actual apostasy of the Church.

In the early part of the fourth century, Constantine cast about the Church the mantle of state recognition and governmental protection. Though unbaptized, and, therefore, no member of the Church, he proclaimed himself head of the Church of Christ, and distributed at his pleasure the titles of office in the Holy Priesthood. Churchly dignity was more sought after than military distinction, or honors of state. A bishop was more esteemed than a general, and an archbishop than a prince. Soon the Church laid claim to temporal power, and in the course of the centuries became the supreme potentate over all earthly governments. Is there a possibility that an organization exercising such arrogant powers could possibly be the Church of Him who affirmed so solemnly, "My kingdom is not of this world"?

Revolt was inevitable, and early in the sixteenth century the reformation was begun. One notable effect of this epoch-making movement was the establishment of the Church of England as an immediate result of a disagreement between Henry VIII. and the pope. By act of parliament the king was proclaimed the supreme

head of the Church within his realm. The Church as an organization, whether Papal or Protestant, had become an institution of men. The Holy Priesthood, to which men were of old called of God and ordained by those having authority through prior ordination, no longer existed among men. The name, but not the authority of priesthood and priestly office, remained. Bishops, priests, and deacons—so-called—were made or unmade at the will of kings. The awful fact of the universal apostasy, and the absence of divine authority from the earth, was observed and frankly admitted by many earnest and conscientious theologians. The Church of England, in her "Homily on Perils of Idolatry," officially affirmed the state of general degeneracy as follows: "Laity and clergy, learned and unlearned, all ages, sects and degrees, have been drowned in abominable idolatry most detested by God and damnable to man for eight hundred years and more." The Book of Homilies dates from about the middle of the sixteenth century, and in it is thus officially set forth, that the so-called church, and, in fact, the entire religious world, had been utterly apostate for eight centuries, or more, prior to the establishment of the Church of England.

The apostasy had been divinely predicted; its actuality is attested by a reasonable interpretation of history.

8. From the time of the Reformation, sects and churches have multiplied apace. On every side has been heard the cry, "Lo, here is Christ," or, "Lo, there." As the present speaker has written elsewhere: "There are churches named from the circumstances of their origin—as the Church of England; others after their famous founders or promoters—as Lutheran, Calvinist, Wesleyan; some are known by peculiarities of doctrine or plan of administration—as Methodist, Presbyterian, Baptist, Congregationalist; but down to the third decade of the nineteenth century there was no church on earth affirming name or title as the Church of Jesus Christ. The only organization called a church existing at that time and venturing to assert claim to authority by succession was the Catholic church, which for centuries had been apostate, and wholly bereft of divine authority or recognition. If the 'Mother church' be without a valid priesthood, and devoid of spiritual power, how can her offspring derive from her the right to officiate in the things of God? Who would dare to affirm that man can originate a priesthood which God is bound to honor and acknowledge? Granted that men may and do create among themselves societies, associations, sects, and even 'churches,' if they choose so to designate their religious organizations; granted that they may prescribe rules, formulate laws, and devise plans of operation, discipline, and government, and that all such laws, rules, and schemes of administration are binding upon those who assume membership—granted all these rights and powers—whence can such human institutions derive the authority of the Holy

Priesthood, without which there can be no Church of Christ?" But the world was not to be forever bereft of the Church of Jesus Christ, nor of the authority of the Holy Priesthood. As surely as had been predicted the birth of the Messiah, and the great falling away from the Church of His founding, was the restoration of the gospel foretold, as a characteristic feature of the last days, the dispensation of the fulness of times. John, apostle and revelator, saw in vision the foreappointed reopening of the windows of heaven in the last days, and thus affirmed: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14: 6, 7).

(TO BE CONTINUED.)

HOW I OBTAINED A TESTIMONY OF THE TRUTH.

It is not to the older Latter-day Saints, who have had numerous opportunities to study the principles of the gospel, and who, because of their mature years and greater experience, are able to understand deep arguments and reasonings concerning "Mormonism," but to the young members of the Church, who have just naturally followed their parents, that I offer these lines. Boys and girls up to the age of from fourteen to eighteen are inclined to think as their parents do; therefore, their testimony will mostly come from object lessons. As an illustration, permit me to tell you how I obtained my knowledge of the truth.

I was born in Salt Lake City, of "Mormon" parents, and up to the age of fourteen lived in a strictly "Mormon" environment. I went to Sunday school, Ward meetings, and Priesthood meetings. Had any one asked me if I believed in "Mormonism," I should have said, "With all my soul, I believe it is true," and so I did. But this testimony was not acquired by studying or thinking deeply about it. My father and mother believed in the gospel, and many times I heard them say that they knew it was true. I was naturally led to believe in "Mormonism" by my implicit faith in my parents. When I was fourteen years of age, my father was called to preside over the European mission. I had been in Liverpool but a few days before we had the windows broken by a mob, which had been incited to riot by anti-"Mormon" "friends." It was the first direct opposition to the Church I had seen, and it made me a stronger Latter-day Saint than I had ever been before. A few days after, I started to go to school; and for the first time in my life I was thrown into a non-"Mormon" environment. I went to the devotional exercises in the mornings, and was surprised to see the insincerity of some boys. They prayed, but it was only

because they had to; not because they believed in the Lord. The way in which they sometimes spoke of the Bible and religious things, sent a chill through me. I also heard boys speak of their parents as "the old fellow," and "the old woman." I was surprised and hurt. I had been brought up to "honor my father and my mother," and I would have been ashamed to speak disrespectfully of them. I saw much drunkenness and poverty in Liverpool. Nearly every man and boy, even children, smoked tobacco. These things I noticed. I saw them, by my mind's eye, in the scale pan of a balance. In the other scale I saw the teachings I had always received and the conditions among the Latter-day Saints, which were familiar to me, outweighing the things on the opposite side. Through observing contrasts such as these, I began to gain an individual testimony for myself, and now I am a "Mormon" because I know the gospel of the Church of Jesus Christ of Latter-day Saints to be the truth.

My testimony has also been greatly strengthened by the Lord. I would indeed be blind if I could not see His hand in my school work, and exceedingly ungrateful, if I did not acknowledge Him. A year ago I had diphtheria. My father and the elders administered to me, and within ten days from the day I was taken ill, I was up and around again. My youngest sister had a very much harder time with the same disease. The doctor gave up all hopes of her living. Each time the elders administered to her, she revived to a point of hopefulness. Now she is hearty and robust, and to all appearances was never ailing. Who is there who could deny the Almighty's power in this instance? I could not.

In these ways I obtained my testimony to the truth of the gospel. And to all young Latter-day Saints, who, like myself, can not as yet comprehend the mysteries of the gospel, and who can not fully understand the deeper writings of learned men, yet are desirous of having a testimony to the divinity of the gospel, I say, look around you. Contrast your conditions and advantages with those of your acquaintances outside the Church, and compare the teachings of the gospel with the teachings of the world, and the truth and beauty of the former will become plain and clear. "Count your many blessings" which your heavenly Father has given you, and the truth, providing you live the gospel as you know it, will stand out bright and convincingly to you. If you walk in the light of the gospel, there will come a time when, "By the power of the Holy Ghost ye may know the truth of all things," and still later on you will be able to go back to God's presence, from whence you came, worthy of exaltation and eternal life in His celestial kingdom.

JOSEPH F. SMITH, III.

EVERY human being whom we approach should be better for us.—WILLIAM ELLERY CHANNING.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 23, 1915.

EDITORIAL.

DANGERS OF LARGE CITIES.

A SHORT time ago we quoted Dr. Meyrick Booth on the decrease of the birthrate in the Protestant world. As he stated in the *Hibbert Journal*, he has come to the conclusion that modern Protestantism "is now (in practice, if not in theory) virtually identified with a very extreme type of Malthusianism, and that, in consequence of this state of affairs, it is being driven back in practically all the great centers of civilization, both in the Old World and the New, while the cream of its human material is suffering gradual extinction." This is a Protestant complaint of, what we might call, defeat all along the line, in all probability but too well founded. Now a Catholic cry of despair because of loss of ground, though for a different reason, comes from across the ocean. A Catholic clergyman, writing in the *Ecclesiastical Review*, Philadelphia, claims that Catholicism is virtually in a dying condition in all large cities. After a survey of the churches in many centers of population in Europe and America, he exclaims, "There are no city Catholics," and he finds that "a population of city Catholics, if left for three or four generations without any recruits whatever from the country districts, would certainly be in the last stages of irreligion and indifference."

The writer quoted has found, after a most careful observation, that the children in school who are known for punctuality, good conduct, and piety, are those not far removed from their country home; that, in cases of marriages between a city-bred youth and a country girl, and vice versa, the partner of country rearing is the more devout, and the one responsible for the religious training of the children; and that, moreover, "it is the young men and women in the old Catholic families of the cities who are contracting mixed marriages" with non-Catholics. He notes the difficulty of keeping up church societies in the great cities, and that the clergymen are largely from the country districts, and then continues:

"No family leaves the country without certain danger to the faith of posterity. It is not a matter of chance, where some improve and some deteriorate. There are no class of people, no system of training, no conditions of life, which seem proof against this inevitable result. No matter

how fervent be the father and mother who take up their abode in a large city, their grandchildren, or at the very furthest their great-grandchildren, will certainly be lost to the faith. The only possible check on this speedy destruction will be in cases where their children or grandchildren choose people of country training for their life partners."

It is surprising to learn that the city tendency to religious indifference is as pronounced in Europe as in the New World, but from the results of investigations said to have been made in Italy, France, Belgium, Bavaria, and Ireland, this appears to be the fact. In Dublin the investigator found the churches well attended every day and every hour, and he hoped that an exception could be found to his theory. But he learned that "the backbone of every congregation in Dublin was made up of a class who, if they themselves had not come from the country, their parents had." One pastor remarked: "Cut off the immigration from country districts to this city for twenty-five years, and our churches would be empty." "In Ireland," he adds, "the clergy throughout the country are doing everything in their power to prevent emigration, the reason being that so many who left home in the fervent practice of religion, lost their faith."

From this, and from similar articles of Protestant origin, it is evident that close observers are aware of the deplorable condition of the religious world. They find that the ship is gradually sinking, and that the waves of worldliness are breaking over it, while the utmost indifference prevails among crew and passengers. Neither gorgeous rituals, nor eloquent sermons, have any attraction to those pleasure-hungry multitudes who prefer a silly "moving picture," in an atmosphere laden with nauseating tobacco fumes, to the finest sermon in the stateliest church ever erected in Christendom.

What is the matter with the religions of the world? Why are they losing their influence upon the nations? Is not the revelation given to the Prophet Joseph Smith literally true, "They draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but denying the power thereof"? Yes, that revelation is true; and men and women everywhere are beginning to find it out. They are beginning to understand that the religions of the world are not the religion of Jesus, our Lord; that the statesmanship which has plunged Europe into a murderous war is diametrically opposite to Christian statesmanship, and that there is nothing Christian in international politics. They realize that the religions of the world have had no influence worth mentioning upon the character of the general intercourse between men, but that selfishness is the predominant force in business, in social relations, among high and low, while true Christianity, if practical, would be the end of selfishness. They know that among the pagans of the old world were thousands upon thousands of as good

and noble men and women as any of those who in our day profess to be the followers of the Nazarene; that there are multitudes among pagans and Mohammedans to-day who are just as pure and kind-hearted as any Christian; millions, who would be ashamed of indulging in the filthy habits, or committing the atrocities common in the so-called Christian world. That is one great reason why so many turn away from the churches and their spiritual guides. They have lost faith in creeds that have been offered to them under the brand of Christianity, and they do not care to accept for genuine a spurious article. And therefore they stay away from the churches, and fill the theaters and amusement halls, the public-houses, and pleasure resorts.

Some years ago the adversaries of the Church of Jesus Christ of Latter-day Saints used to say that "Mormonism" would die a natural death by the apostasy of the children from the faith of their fathers. The old "Mormons," they said, were strong in their faith, but the children were not so strong, and the children's children would have no faith at all. But this prophecy has been proved false. It is true that some of the children of Latter-day Saints have left the Church, but it is also true that most of their children to the third and fourth generation are as faithful Latter-day Saints as their fathers, grandfathers, or great-grandfathers were, and have just as intelligent an understanding of the gospel as they had. Some of the most forceful writers and speakers of the Church to-day are the sons, and grandsons of the great Church leaders of a generation or two ago. A very few of the younger generation have imbibed some modern falsely so-called scientific teachings, and thereby lost confidence, to some extent, in the gospel; but the majority are sound in their faith, pure in their morals, and fervently devoted to the cause for which their fathers lived and died. We say this not boastingly, but merely state a fact, for which all honor and glory be to God, who has promised that the Church shall never again be overthrown, but shall abide and roll on, like the little stone in the dream of Nebuchadnezzar, until the whole earth is filled with His glory.

Meanwhile there is, in the lines quoted, a note of warning against the worldliness that prevails in the larger cities of the world. Pleasure-hunting is the spirit of the day, and when that becomes a dominating influence, indifference to religion is the result. In order to feel well in the Church, we must *live* our religion, not only believe in it. We must study the word of God, attend our meetings, pray often, keep the Word of Wisdom, be honest with the Lord in the matter of tithes and offerings, do all the good we can to our fellowmen, and always remember that "the Lord is at hand." Those who will follow this rule will always feel well in the gospel, and be prepared to meet the Savior when He comes.

J. M. S.

MINUTES OF THE BRISTOL CONFERENCE.

THE Bristol semi-annual conference was held at Wolseley Hall, Redding Road, Eastville, Bristol, September 12th, 1915. There were in attendance: President Hyrum M. Smith of the European mission; Elder John E. Cottam of the Liverpool office; Elder Ernest M. Greenwood of the London conference; President Matthew F. Noall and ten traveling missionaries of the Bristol conference.

The morning session commenced at 10:30 by singing, "The happy day has rolled on." Prayer was offered by Elder John G. Hancock. Singing, "High on the mountain top."

President Matthew F. Noall welcomed all to the conference. He said, in part, the doctrine of peace on earth and good will towards men was taught by the Savior, but, although men profess to be followers of the "Prince of Peace," yet to-day practically the whole world is at war. We are here to-day to reannounce the doctrine of peace and good will, together with the other teachings of the Christ.

President Hyrum M. Smith next addressed the congregation. He spoke of the Holy Spirit of Comfort, which the Savior sent to the disciples after His ministry in the flesh was completed, which was to "guide them into all truth." After His death, Christ returned and taught His disciples, as a parent would teach his children. Some of His teachings were hard for the people to observe. The doctrine of "love one another" was hard for the ancient saints to live; it is hard for us, but all have to learn to practice it. The apostles saw the mighty works of the Savior and believed, but when He was crucified with malefactors, they doubted. In the last days, after a long period of darkness and falling away, the gospel has been restored, and the Church of Christ is again established upon the earth. The writers of our hymns have been inspired, and speak true and prophetic words, as did David of old in his songs. The speaker read, "The happy day has rolled on," and pointed out the great truths concerning the restoration there taught, and showed the effects of the songs of Zion upon the Latter-day Saint children. He called attention also to the hymn, "High on the mountain top," as another inspired and prophetic hymn. We have received the Holy Ghost to assist us, he said. Let us do nothing which would cause it to withdraw from us. The Holy Ghost can make you know the gospel as it made Peter, James and John know that it was true.

Elder Earl B. Broadhead, who was the next speaker, said he knew, as the apostles of old, that the gospel is the power of God unto salvation. God commanded men to walk by faith, and that they should repent and be baptized for the remission of their sins. Christ gave a code of laws for us to obey, and only by obedience thereto can man gain salvation. He bore a strong and impressive testimony to the truth of the gospel.

Singing, "O'er the gloomy hills of darkness." Benediction by Elder Vernon W. Dean.

The afternoon session commenced at 2:30 by singing, "Though deep'ning trials." Prayer was offered by Elder Elmer B. Edwards. Singing, "As the dew from heaven distilling." After the sacrament, which was administered by Elders George R. Dent and Jessie D. Barlow, Elder Grover T. Bennett presented the general and local authorities of the Church, who were unanimously sustained.

President Hyrum M. Smith announced that President Matthew F. Noall, having fulfilled an honorable mission, had received his release. He was given a vote of thanks for his diligence in the service of the Lord, and Elder Ernest M. Greenwood was appointed and sustained as his successor.

President Ernest M. Greenwood bore a strong testimony to the divinity of the gospel, and expressed himself as willing to do all in his power to further the work in the Bristol conference. He said, in part, we Latter-day Saint elders have come into the world to proclaim the restoration of the everlasting gospel. Many men have arisen and set up churches and creeds similar to the Church of Christ, but their creeds do not compare favorably with the gospel of Christ, as set forth in the Bible. Joseph Smith taught nothing contrary to what the Bible teaches. The latter-day Prophet came upon earth to establish that marvelous work and a wonder spoken of in the Scriptures.

The choir sang the anthem, "Onward, Christian soldiers."

Elder John E. Cottam next addressed the assembly. He said, in part, the gospel of Jesus Christ is our great star of hope. In the latter days the Lord saw fit to restore His gospel to the earth, and chose the humble youth, Joseph Smith, to be the instrument through which it should be done. He read the one hundred and twenty-second section of the Doctrine and Covenants, and very ably explained it, showing therefrom the fulfilment of modern prophecy, and substantiating modern revelation.

Elder Jessie D. Barlow, who followed, said Joseph Smith has placed man in a higher sphere than any other teacher, for he places him on the high level as a son of God. The Latter-day Saints believe we existed before coming upon this earth. He bore a very impressive testimony to the divinity of the work of Joseph Smith.

Closing hymn, "Now let us rejoice." Benediction by Elder Louis D. Bondrero.

The evening session commenced at 6:30, by singing, "Glorious things of thee are spoken." Prayer was offered by Elder George A. Palmer.

Sister Ethel Jenkins rendered the sacred solo, entitled, "Abide with me."

Elder John G. Hancock was the first speaker. He said he was

thankful for the gospel and its gifts. The idea held by some that we place the Prophet Joseph Smith on an equal with the Savior, is erroneous; but we class him with the prophets of God. God always works to an end, and now is working to an end in the present great trouble. He bore a strong testimony to the divinity of the work.

The choir sang the anthem, "Cry out and shout."

Elder George R. Dent was the next speaker. He bore a strong testimony to the truth of the gospel. He said the world was in a deplorable condition religiously, for a man can have just any kind of religion he wants. Christendom does not believe in new revelation, while we teach it as a true and scriptural doctrine. Men anciently received revelation from God, and men need revelation as much to-day as in any other age of the world.

President Matthew F. Noall said that we hold that God can give scripture to-day as well as He did anciently. Some have accused the Latter-day Saints of not believing the Bible, but this is not true. However, we believe in other scripture besides the Bible. In just merely accepting the Bible and no more, we say to the Lord, "Go thus far and no farther." Anciently God gave instructions to His people, to meet the peculiar conditions of the time. We testify that God has sent His messengers to prepare the way for the second coming of Christ. A prophet for the last dispensation is in harmony with the workings of God anciently, and a fulfilment of the predictions found in the scriptures.

Miss Ada Hitchings rendered the sacred solo, entitled, "Rock of Ages."

President Hyrum M. Smith expressed appreciation of the musical numbers rendered, and then said, in part, We believe in worshiping God according to the dictates of our own conscience, and allowing all men the same privilege. God has designed that men have their free agency. Some say there is no just God, to allow the wickedness of the world to go on. We have been given a knowledge of good and evil, and have a right to choose which course to take. People who expect God to come down and stop all petty quarrels, if He is a just God, are the very ones who would complain if they were curtailed in any of their privileges, even in their sinful habits. Man can transform the whole world by serving God with all his heart, and esteeming his neighbors as himself, or, by accepting the gospel. When the Lord gives laws, He expects them to be obeyed; but man is not forced to obey them, if he prefers not to. But he will be judged and rewarded according to his works. God gives a man a lifetime in which to repent, and men call Him cruel. Man has no right to change the given laws of the gospel. If men would cease to change the laws, and would live the gospel, they would make a heaven of this earth. A man enters heaven with his proper credentials when he obeys the gospel ordinances and endures to the end.

President Matthew F. Noall made a few closing remarks.

Closing hymn, "I need Thee every hour." Benediction by Elder Jonathan Hunt.

On Saturday night, September 11th, 1915, at 7:40, a special Priesthood meeting was held, where timely and valuable instructions were given by President Hyrum M. Smith, Elder John E. Cottam, and others.

GROVER T. BENNETT, Clerk of Conference.

CHRIST'S SACRIFICE FOR MANKIND'S REDEMPTION.

WHEN man was placed upon this earth, he yielded to the temptation of the adversary, and thus fell away from God. This brought death into the world, which every son and daughter of God, some time or other, must pass through. Our heavenly Father had sent us here for a higher training, and, seeing that we were overcome by the adversary, sent His only begotten Son (Jesus Christ) into this world to redeem us, that we might finish our mission here, and again go back into His presence. He came upon the earth, as man, and had all the cares and troubles that could be heaped upon Him by the adversary, for, of course, he knew His mission here. He (Christ) withstood it all, and passed from this earth a sinless man. While He lived here among men He taught them the plan of salvation, and lived up to it Himself, and by His death proved that He had taught them the only means unto salvation in His Father's kingdom. If there had been any other way out of the difficulty, God would never have permitted His beloved Son to suffer as He did; but it was necessary that He should suffer death that He might bear the sins of mankind, and that men might come back into their Father's kingdom. The Bible teaches us the laws laid down by Him, which we, as Latter-day Saints, are familiar with, and which are easy enough to understand; but before we can obey them, we must have a Church organized, this being one body of many members. In this organization one cannot do without the others (see I. Cor. 12: 15, etc.): "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?"

A church is necessary, and this Church is made up of many members, each having his own work to perform. In I. Corinthians 12, we see how the Church was organized. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." See also Luke 6: 13, Ephesians 4: 11-14. Note that the Church was thus organized in order that we

may all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. This is how the Church was organized by Christ, a perfect Being, who understood His mission here. But in this day and age of the world, there are many different man-made organizations. Now, if they are followers of Christ, which they all claim they are, they would have faith in Him, and would not dare to try to improve on His organization.

We, as Latter-day Saints, know within ourselves that Christ's plan is true. It is our duty to live up to His commandments. We also know that the power of the adversary is strong, working through the world, trying to overthrow Christ's plan, but we know he will never succeed; having this assurance, let us strive on until we succeed.

Glasgow. WILLIAM A. LUCAS.

A LETTER FROM THE FRONT.

BROTHER W. DUCKWORTH, of Burnley, one of our boys in the active service of his King and country, writes from somewhere under the date of August 18th, 1915, expressing his appreciation of the *Millennial Star*, which Sister Duckworth sends him regularly. He says that he is looking forward to its arrival all the time, and that he enjoys it immensely. He misses, he says, the Sunday school and evening meetings he used to attend at home, but he feels that he is doing the Lord's work where he is. He and Brother J. R. Holgate are in the R. A. M. C., and their duty is to attend to the wounded in the field and in hospitals. At present they are doing field work, and he mentions as an illustration of the humane principles that govern British warfare even in this awful sacrifice of human lives, that they are extending both to foe and friend all the care they possibly can. Brother Duckworth further writes:

"I can testify that I have been restored to health in years gone by, by the administration of the elders and by living in accordance with the gospel and its teachings; I have also seen my children healed by the laying on of hands, I believe that the elders hold the priesthood of God; in fact, I know; it is past belief with me. I know also that up to now both myself and Brother Holgate have been under the care of the Lord, for we have seen shells burst and bullets flying all around us, and it has been a miracle how we have escaped. Neither of us hesitates to say that the Lord alone has saved us, and I pray that He will keep us safe all through this conflict that we might be able to return to our home and loved ones, and again take our places in the branch and help to roll on God's work. I pray the Lord to bless all His children and keep them firm in the cause of truth."

GIVE what you have. To someone it may be better than you dare to think.—H. W. LONGFELLOW.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released from their labors in the British mission, and sailed for home September 17th, 1915, per s.s. *Scandinavian*: Ferry J. Fanx, Roscoe E. Hammond, Matthew F. Noall, and Howard T. Anderson. They were accompanied by thirty-seven emigrants, in charge of Elders Roscoe E. Hammond, Matthew F. Noall and Howard T. Anderson.

Baptisms.—A baptismal service was held on Saturday, September 4th, 1915, at the Latter-day Saints' Chapel, Handsworth, Birmingham (Birmingham conference), when two souls were added to the fold of Christ. President Ferry J. Fanx officiated.

A baptismal service was held at 15a Wicklow Street, Dublin (Irish conference), September 3rd, 1915, when one soul was added to the Church, Elder F. W. Munns officiating.

A baptismal service was held at Cheltenham (Bristol conference), on Saturday, September 4th, 1915, when four new members were added to the Church, Elders Earl B. Broadhead and Elmer B. Edwards officiating.

A baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), on September 4th, 1915, when two souls were admitted into the fold of Christ. President John A. Maynes officiated.

On September 15th, 1915, Margaret, the daughter of President Hyrum M. Smith, was baptized into the fold of Christ by her father at Durham House, Liverpool.

DIED.

FOSTER.—At Kidderminster (Birmingham conference), August 24th, 1915, George Frederick Foster. Deceased was born at Norton, Worcester, England, February 7th, 1842; baptized July 16th, 1910, by Elder T. E. Wilding. He died a faithful Latter-day Saint.

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